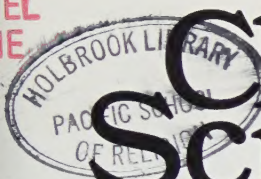
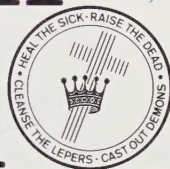


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"What I say unto you I say unto all, WATCH."—Jesus



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Founded in 1898 by Mary Baker Eddy,
Author of the Christian Science Textbook,
Science and Health with Key to the Scriptures



Marca Registrada

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Christian Science Sentinel®

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"What I say unto you I say unto all, WATCH." Jesus

Where to Find Good

PETER B. VANDERHOEF

Are we searching for happiness and fulfillment, longing for a sense of joy and well-being that is not spasmodic and fleeting but permanent and present?

Good, Christian Science explains, is spiritual, derived from God only and is inherent in man, God's reflection. In the measure that happiness is found in God, the vicissitudes of human experience do not deplete our sense of the presence of enduring good.

All of us at one time or another have tried to find happiness in people or things. Often this proves frustrating, disappointing. As legitimate and as necessary as are a state of good health, satisfying companionship, a home, a job, none of these things of themselves are real sources of joy. However, these do come into our lives as we express purity, love, wisdom—the qualities of God. The void that results from looking to a material source for happiness can be

filled only by spirituality of thought and living. God, divine Love, is the only genuine source of good.

Because good originates in God, it is spiritual and eternal, and there is no time element to postpone it or take it away. As this is understood, we experience to a greater degree the presence and permanency of good.

Material thinking and living seem rampant today. Much emphasis is put on carnal-mindedness—on money, drugs, sex—in the search for pleasure and security. Spiritual values are often overlooked completely in people's search for gain and satisfaction. And what does this lead to? Desperation! The deeper one goes in his search for good in matter, the more frustrated he becomes. But as individuals turn to God, divine Love, in prayer, the spiritual ideas of Life and Love fill consciousness, and a welling up of joy and fulfillment from within is felt, which was before unknown. As we turn radically from false, material sense to divine Spirit as the source of infinite substance, the penetrating light of Truth is cast upon the dark shadows of material sense, revealing the kingdom of God at hand.

Isn't there a deep, spiritual lesson to be learned from the disciples' experience on the Sea of Galilee after the crucifixion? Not understanding Christ Jesus' victory over death on the cross, the disciples returned to their fishing but caught nothing. Might they have been looking to the corporeal Jesus for good instead of to Spirit, God, the divine Principle of Jesus? Mary Baker Eddy, the Discoverer and Founder of Christian Science, tells us: "Convinced of the fruitlessness of their toil in the dark and wakened by their Master's voice, they changed their methods, turned away from material things, and cast their net on the right side. Discerning Christ, Truth, anew on the shore of time, they were enabled to rise somewhat from mortal sensuousness, or the burial of mind in matter, into newness of life as Spirit."¹

Personalizing good—looking to people for happiness—is more detrimental to health and well-being than is generally realized. To spiritual sense a happy event, the affection of loved ones, or the attainment of worthy human goals reveals something of God's eternal goodness. But to false, material sense, which pins its hopes on people, such phases of experience seem either to bring happiness

or, if they are absent, to take it away. When the consciousness of good is recognized as the self-expression of God, or Soul, the sense of disappointment, frustration, or loss is destroyed.

Clinging to phases of mortal-mindedness and to matter—indulging in selfishness and greed—deprives one of ever-present, spiritual substance. Whenever anything material determines our happiness or sadness, we can be sure that we need to become more conscious of the spiritual qualities of being and to express them more consistently. When we acknowledge God as All and realize His goodness to be ever present, the belief in material good is proved null and void. “Lay not up for yourselves treasures upon earth,” Jesus told his disciples, “. . . but lay up for yourselves treasures in heaven.”²

Spiritual inspiration lifts human thinking above mortal-mindedness into the perception of real being. Acknowledging deeply the infinitude of God’s great goodness and love, one becomes conscious of the rich, immortal treasures bestowed upon man, God’s reflection. This understanding of being satisfies as nothing else can. Spiritually illumined thinking removes mountains of despair and hopelessness. When it is admitted that God, divine Mind, is the only true source of being, and human behavior manifests God’s nature in sufficient degree, tremendous healing adjustments take place. False, material sense no longer determines one’s state of being, depleting, frustrating, and robbing him of spiritual realities.

When one applies with sincerity what he has learned and digested from the study of Christian Science, his concept of life changes radically. The Christ changes the elements of human thinking so that one progressively drops the belief in human personality and puts on the individuality of God’s making. These changes from negative mortal-mindedness to spiritual-mindedness bring health and a more lasting happiness.

Each of us can successfully realize the presence of God, good. Even though an unfortunate happening in the past may seem to have a bearing on our present, a particular aspect of divine good can be realized as present right where the erroneous sense claims to be. Regardless of human circumstances, the spiritual understanding of being brings to one’s view the ever-present freedom and happiness of true being and destroys doubt and fear.

How useless and stupid it is to permit a feeling of hopelessness to exist in consciousness. We may all be tempted to accept the lie that phases of evil are impenetrable. But such mesmerism should not be permitted to continue. We can view each day as an opportunity to refuse to permit error to settle in our thought and instead to activate our expression of spiritual qualities, our understanding of the allness and omnipresence of good.

¹ *Science and Health with Key to the Scriptures*, p. 35; ² Matt. 6:19, 20.

Fresh avenues of resolution

Let's Look at the Law

BARBARA B. HOLLIDAY

The story of Daniel in the Bible is a helpful parable on law. Neither perverted justice nor wrongful influence (both indulged by his jealous associates under the law of the Medes and the Persians) could deprive him of his God-given rights to happiness and well-being. Daniel was vindicated because he relied on and appealed to the law of his God.

God's eternal law is just as available to us today as it was in Old Testament times. A spiritually correct sense of the true idea of law, which God, divine Mind, has established from the beginning, can so elevate our thought above the aggressive claims of confusion, injustice, and ignorance surrounding a situation as to enable us to perceive heretofore unseen avenues of resolution that will bless all concerned. Insisting mentally that divine Principle, God, has formulated and established all true law; that this spiritually scientific law supports the order, harmony, and intelligence of His infinite creation, can have direct bearing on our experience. With transforming, redeeming, saving power, this truthful knowing will enable us to understand that our experience is held within God's infinite law of

Love, within the spiritual province of Mind, God, rather than in the material province of so-called mortal mind.

Of the supreme law, Mrs. Eddy declares, "God's law reaches and destroys evil by virtue of the allness of God." And, she continues farther on, "God's law is in three words, 'I am All,' and this perfect law is ever present to rebuke any claim of another law."¹

God, good, has no knowledge of evil—of sin, disease, or death. Neither is God, Spirit, conscious of matter or material forces or laws. He has no need of material laws to protect His perfect spiritual creation from evil of any kind because in reality there is no evil. His immutable, divine law of good governs His infinite creation, including man and the universe. It binds the individual ideas of His spiritually good creation together in perfect harmony, in the beauty and order of one majestic plan in Mind. Divine law establishes man's individual spiritual identity as the image and likeness of God; relates man to God as divine idea to divine Mind; and relates individual idea to individual idea through their origin, Mind. Within the spiritual framework of God's law, each idea of Mind blends in euphonious accord, glorifying God. The precision, condition, and continuity of God's law establishes man's inviolable relationship with God.

Our human experience is not always seen to be under this divine law of good. Like Daniel, we are sometimes threatened by what we believe to be unscrupulous individuals or governments. Evil acts and words, born of materialistic beliefs of selfishness, greed, corruption, immorality, may even go so far as to cast us headlong into a modern den of lions—confusion, harassment, oppression. How a nation thinks about law determines to a large extent its vulnerability to the beliefs of evil, or its receptivity to God's unchanging love and goodness. There is great need then to look deeply into this thing called "law." We need to determine its true source and substance, and replace the false conception of law with God's true idea.

Laws made by men to govern human affairs are variable. They may appear good at times, bad at other times. They can be changed, overlooked, evaded, and repealed by individuals, courts, and governments. These laws are all human concepts, which can be and are being molded as human thought relates itself either to God, divine Mind, or to its opposite, mortal mind, with its material objectifica-

tions. The architects of what appears as human law objectify their thoughts as statutes that govern a society.

Some lawmakers may be aware to a greater or lesser degree of something higher than their current human view or concept of the particular law being considered. They may even seek to relate this mental glimmer of something-more-than-the-letter to the human situation. These individuals help to elevate the level of human discussion, consideration, and controversy, into new realms of thought with less confining evidence of mortal preconception or misconception. Sometimes through the thinking and efforts of such enlightened thinkers hard questions of society in general, or bitter human relationships, are resolved into harmony, order, peace, and moral progress.

These enlightened thinkers are outgrowing the weaknesses of the hypocrites among the scribes and Pharisees, to whom Christ Jesus said: "Woe unto you, . . . for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel."²

What is the part of the student of Christian Science in uplifting human thought? To aim it toward the true idea of law, so that the human concept may be purified, refined, and liberated. To do this we must consistently turn our face—our thought—toward God, Mind, recognizing that in reality no law is being formulated or conceived out of harmony with God, divine Principle, Love. God's law is already perfect; it operates unceasingly to glorify God and bless His beloved creation. What a spiritual leaven to human thought!

Daniel's adversaries reasoned: "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."³ Isn't it heartening to know that mortal mind, although it appears to concoct "occasions," cannot triumph in them. It could not then; nor can it now. God's law is eternally supreme.

¹ *No and Yes*, p. 30; ² Matt. 23:23, 24; ³ Dan. 6:5.

Don't Confirm Physical Sense Testimony—Reverse It

ALICE WILT STRAUSS

When called upon to give treatment in Christian Science, whether for ourselves or for someone else, do we attempt praying from the absolute spiritual basis of perfect God and perfect man—and then try to heal matter? Or do we reverse physical sense testimony by holding thought steadfastly to the reality of perfect being—the premise on which we must base our work—the spiritual fact that God, the only cause and creator, maintains His idea, man, through the operation of spiritual not material laws; that health and harmony and life belong to man as the expression of divine Principle and are never dependent on matter?

We need to realize clearly that God is All, the only power and presence, that He governs the entire universe, including man. Because God is Life, man, the idea of God, expresses Life in activity, vitality, strength. Because Life is eternal, activity must be eternal. Man's strength and action must continue unimpeded and uninterrupted. Because God is Love, all powerful and ever present, there is no power called hatred, no place for hatred, no degree of hatred, dislike, envy, criticism. Man, the idea of Love, expresses only the qualities of Love.

God is Soul, manifesting in His idea harmony, joy, completeness. Since man reflects the joy and completeness of Soul, he cannot lack or be deprived of anything he needs for complete harmony. God's man is satisfied.

As we persist—notwithstanding physical sense testimony—in establishing these truths in our consciousness, we identify ourselves and our treatment with the activity of Truth, Life, Love, Soul. This frees us from any sense of personal responsibility for enforcing the truth of man's perfection. We can know that as the idea of Mind we reflect Mind's activity, and we can claim the peace and

inspiration that accompany the thoughts passing from Mind to its expression, man. We don't have to struggle helplessly for ideas of Truth with which to destroy the error, because these ideas are ever present for us to recognize, accept, and utilize. We have only to be still and listen and let God's thoughts fill our consciousness.

Having completed our work, we can leave it with God, acknowledging and realizing that the Word of Truth is permanent, ever operative, unopposable, irresistible, irreversible. It is Truth that heals, because Truth destroys whatever is untrue. Christ Jesus gave this comforting assurance: "Ye shall know the truth, and the truth shall make you free."¹

Do we really believe this and accept it, or do we turn to the body to see if the material evidence of disease has changed? Do we ask the body how it feels or how it is functioning? Nonintelligent matter cannot testify to any condition of man. If we turn to matter for evidence of health, we are basing our conclusions on physical sense testimony instead of knowing radically that regardless of what bodily evidence would have us believe, the truth of man as God's perfect child is always true; it always has been true and always will be true. Truth establishes this spiritual fact and maintains it.

Mrs. Eddy makes this point clear with these profound words: "Any conclusion *pro* or *con*, deduced from supposed sensation in matter or from matter's supposed consciousness of health or disease, instead of reversing the testimony of the physical senses, confirms that testimony as legitimate and so leads to disease."²

But, one might ask, unless I look to the body for confirmation of healing, how can I know the healing has taken place? When healing is complete, there no longer is the consciousness of discord, discomfort, pain. When we are conscious only of harmony, we can be assured the error has been destroyed, bringing into our experience health and freedom, which constitute the only true conditions of man. Mrs. Eddy explains: "Health is not a condition of matter, but of Mind; nor can the material senses bear reliable testimony on the subject of health. The Science of Mind-healing shows it to be impossible for aught but Mind to testify truly or to exhibit the real status of man. Therefore the divine Principle of Science, reversing the testimony of the physical senses, reveals man as harmoniously existent in Truth, which is the only basis of health; and thus Science

denies all disease, heals the sick, overthrows false evidence, and refutes materialistic logic.”³

As the truth of Mrs. Eddy’s inspiring words becomes clearer to us, we begin to realize the fallacy of “any conclusion *pro* or *con*, deduced from supposed sensation in matter or from matter’s supposed consciousness of health or disease,” and thought is awakened to understand that the real man, the only man there is, is “harmoniously existent in Truth.” He is sustained by Mind, perpetuated and supported by divine Principle. As the expression of the one divine intelligence he is dependent only on Mind, God, the source of his being, his life, his wholeness. He is not therefore dependent on material laws of health for his continued well-being, wholeness, or perfection.

Man is the perfect expression of the perfect creator. This is our basis for treatment. “God is the creator of man,” Mrs. Eddy writes, “and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God’s being.”⁴

If we follow Mrs. Eddy’s instructions sincerely and conscientiously, we will be able to demonstrate for ourselves and for others the healing power of God. We have, too, the example of our great Way-shower, Christ Jesus, who patiently and lovingly marked out the way for us.

Jesus repudiated false evidence of every kind—limitation, lack, violent weather, bodily ills, even death. He didn’t look to matter to see if healing had taken place. He saw man “harmoniously existent in Truth,” eternally perfect, and his ability to recognize man as he really is enabled the Nazarene to destroy the illusions of physical sense instantaneously. And he left this promise: “He that believeth on me, the works that I do shall he do also.”⁵ Since in the Bible the word “believe” is frequently used to signify confidence, trust, understanding, we might take this passage to mean that he who understands and trusts the Christ, Truth, will be able to emulate the works of the Exemplar, who also promised, “These signs shall follow them that believe; In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover.”⁶

As we follow the Master’s example and adhere faithfully to the teachings of Christian Science, we will be able quickly to reverse

physical sense testimony, knowing spiritually and scientifically that "the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect." In proportion to our understanding of this truth and our persistence in refuting the claims of the material senses, we will heal. We will not only solve the immediate problem but will bring to human experience a continuing sense of well-being.

¹ John 8:32; ² *Science and Health*, p. 120; ³ *ibid.*; ⁴ *ibid.*, p. 470; ⁵ John 14:12; ⁶ Mark 16:17, 18.

Seeing man as he spiritually is

"Jesus beholding him loved him"

ELIZABETH PALMER HAPPEY

Earnest students of Christian Science learn early that spiritual love, the only real love there is, demands that at all times, in all situations, they see man as he spiritually, scientifically is.

In an incident recorded in the tenth chapter of Mark's Gospel a young man came running to Jesus, and kneeling before him asked, "Good Master, what shall I do that I may inherit eternal life?" To Jesus' admonition to keep the Commandments he replied, "Master, all these have I observed from my youth." The following statement, "Then Jesus beholding him loved him," might seem to indicate Jesus' agreement with his reply. But Jesus' next words were, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."¹

Might not his command "sell whatsoever thou hast" be seen also as a command to us to give up all preconceived notions of material life, intelligence, substance, being—all mistaken sense of individuality as a selfhood apart from Spirit?

What a tremendous lesson for us! It is obvious that we cannot love God supremely and indulge the claim of a mind apart from Him, since this mythical mind is the idolater that breaks all God's commandments. Failure to recognize this fact and humbly and prayerfully to refute a sense of separateness from God is failure to get at the root of the weed of materialism—of self-centeredness and love of the world—that would choke our budding spiritual ability to behold our fellowman aright. This purifying process is necessary to counteract the elements of mortal mind that would resist and limit our acceptance of God's allness and our relation to Him as His perfect expression.

On another occasion Jesus summed up the substance of the Ten Commandments briefly and clearly in two great requirements: first, to love God supremely; secondly, to love one's neighbor as oneself (see Mark 12:30, 31).

Spiritual love for God is a complete self-surrender, a relinquishment of all sense of a mind or identity apart from Him. Of Christ Jesus, Mrs. Eddy writes, "He claimed no intelligence, action, nor life separate from God."² At the feast of the dedication Jesus affirmed, "I and my Father are one."³ This oneness enabled him to know the truth, and so to discern spiritually the young man's need. When he spoke, it was to voice the Christ, Truth.

It is interesting to note that according to the Bible account Jesus reasoned no further with the young man. This can alert us to refrain from pushing. Spiritual love of God and man precludes the pressure and self-righteous condemnation and criticism sometimes evident in our trying to drive our fellowman to God. Pressure is ineffective. Increased resistance is often the response to such efforts of human will.

There is no indication that the young man's sorrowing departure discouraged Jesus. The truth maintained in consciousness operates through all eternity. Never need we mentally shut anyone out from the healing love of God by accepting the picture of an unreceptive mortal.

The persistent affirmation of man's oneness with Mind as idea, as well as constant listening for and obeying God's voice, establishes by degrees for us the dominion that enables us to demonstrate the nothingness of evil. Because sense testimony then holds no

credibility for us, we are able with loving and healing clarity to look through the mortal picture and see only the perfect man. The subtle insinuations of the mythical carnal mind, whispered through the material senses, can obtain no audience and therefore no acceptance in a consciousness clearly aware of the ever-presence and all-power of divine Love. That individual is constantly experiencing the fruits of his understood unity with God—spiritual enlightenment, sustenance, fulfillment, healing power.

Genuine love for man instills an irresistible desire to bless, a tender, compassionate yearning for the good of our fellowman. Surely, if we follow the healing example of Christ Jesus, we will watch to see that no concept but that which will uplift, liberate, and heal finds lodgment in our consciousness. Mrs. Eddy writes of the Master's healing encounter with the man with the withered hand: "Jesus stooped not to human consciousness, nor to the evidence of the senses."⁴ We need not stoop to it either. We can keep our loving a constructive, practical, scientific beholding of man as he really, spiritually, is.

The Science of being reveals the Christ, the ideal manhood Jesus exemplified, as the Son of God, and true Christliness recognizes and beholds only the Christ-man, or true selfhood of individual man everywhere. The Christly view never sees man as person, but always as divine image or idea. There is nothing in true consciousness in which any suggestion of personal error can inhere. The ignorance of worldly-mindedness, sensuality, lack, sin, sickness, and death has its *modus operandi* only within the mythical and actually non-existent belief that man is a material, mortal person separated from God.

In truth, there is no identity outside of God. There can be no more than All. The "I" that is Spirit is the only real Ego, or Mind. This Mind maintains in steadfast, unbroken continuity His expression, man, in the full realization that being is Spirit. We can so know and see ourselves. Our love for humanity includes maintaining our own immunity from evil, keeping consciousness so filled with the truth of being that the rejection of error's aggressive suggestions in the form of erring or suffering persons will be spontaneous, complete, and uncompromising. Then

we, too, can say with Jesus, "The prince of this world cometh, and hath nothing in me."⁵ There is no worldly-mindedness in real consciousness to respond to or believe error of any sort. In this divinely perpetuated purity of consciousness, beholding only God's image, thought rests in healing benediction upon the sick and sinning alike.

The spiritual altitude attained by humble, prayerful study will also protect us from the temptation to classify others. We will be alerted to refrain from labeling anyone as old and helpless, young and inexperienced, disabled, diseased, or lacking in advantage, education, or opportunity.

Though we do not treat individuals who have not asked us to, we can always, in an impersonal way, see man as God made him. Whenever we are confronted with a picture of sinful, suffering, distressed, or dying humanity, we can replace this false concept with the consciousness of the omnipresence of eternal, perfect Life and spiritual, perfect man, whose entire substance and being is forever indestructible and perfectly intact. Joyfully we can realize that the eternal intactness of man as God made him constitutes a universally operative, resuscitating law of Life, whose function is always—to human experience—to restore and renew. We can be so serenely sure of the eternal perfection of man as God made him that often even those who claim no interest in Truth respond to its healing power. This is having our part in healing and blessing the world and will benefit others, strengthen church organizations, and promote the growth and prosperity of the Cause of Christian Science.

Mrs. Eddy begins an important message to her followers with: "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them." She concludes the paragraph: "Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefited."⁶ Scientific, spiritual, loving thought does indeed benefit all those whom it rests upon, even though the recipient of this blessing may not even be aware of its source in God and its agency in unselfed love.

"Jesus beholding him loved him." How infinite a theme lies behind those five simple words! How limitless, how far-reaching, how all-encompassing, how fraught with the capacity to heal is the consciousness that is spiritual, and wholly and impersonally loving! Jesus said, "This is my commandment, That ye love one another, as I have loved you."⁷

¹ See Mark 10:17-21; ² *Science and Health*, p. 136; ³ John 10:30; ⁴ *Unity of Good*, p. 11; ⁵ John 14:30; ⁶ *The First Church of Christ, Scientist, and Miscellany*, p. 210; ⁷ John 15:12.

SONG OF FREEDOM

Paul and Silas,
Beaten, imprisoned,
Filled the darkness
With songs of joy.
Feet in the stocks,
They followed their Master.

Their song moved the earth,
Broke chains,
Flung doors wide,
Captured the jailer—
For Christ!

Where is the prison
That can withstand
The battering ram
Of a joyful heart?

Turn the tables on darkness!
Break through to freedom—
With a song!

MARGARET M. N. HIGSON

Heaven- Now

ARTHUR N. LORIG

Heaven has often been thought of as a place, separate from the earth—a future, highly desirable, and final residential area for the righteous. It has also been thought to be God's residence, where He has complete control and where His will is universally done. Anyone reaching there, it is believed, is certain to find complete happiness. This contrasts with life on earth, where there are many hardships and much unhappiness, and God's will is often ignored.

Christ Jesus changes this picture for those who accept and understand his words. He has given mankind a new concept of heaven. Heaven, he pointed out, is not a separate location to which one might move at a certain stage in his experience. It is a present reality, a divine state of consciousness. "The kingdom of God is within you,"¹ he told the questioning Pharisees.

Heaven, free from unhappiness and misery, is not an illusion. Quite the contrary. The seeming misfortunes and pains of earthly existence are the illusions—temporal beliefs. God's loving care and harmony are evident throughout His entire creation, if we would only see it. Mrs. Eddy states these words clearly in giving the spiritual sense of the Lord's Prayer:

"Thy kingdom come.

Thy kingdom is come; Thou art ever-present.

Thy will be done in earth, as it is in heaven.

*Enable us to know,—as in heaven, so on earth,—God is omnipotent, supreme."*²

It is well to examine the deep significance of identifying true existence with heaven. Some individuals, to whom life has seemed harsh and unhappy, may feel disheartened to be told that the so-

called afterlife does not bring automatic release from material limitations. But if they can gain through Christian Science the assurance that life is actually spiritual, not material, that it is already under God's supreme control, and if they base their living on that fact, their immediate experience can radically change to where it is truly heavenly. Many people have encountered that very change and have been blessed with a totally different and highly improved outlook. The testimonies of healing recorded in the Christian Science periodicals give innumerable examples of such regeneration.

What is heaven? It is the consciousness of all-prevailing harmony, health, holiness—the realm of creative Mind. It is God's kingdom, conceived by divine intelligence and filled with goodness. It is wholly governed by Deity and is untouched by sin or discord. It is the "atmosphere of Love divine" in which "we live, and move, and breathe."³

No occasion for fear is found therein; rather, there is unceasing progress, unlimited blessings. There God's perfect man is conscious of His ever-presence, bringing strength and assurance. Life is realized as everlasting, with no limitation to it or to one's ability, for God, Life, is infinite and man reflects His infinitude. Nothing unlovely is present in His kingdom, nothing unlike God Himself.

How can we gain heaven? Not through death, because Jesus taught and proved that there is no death. Nor must our realization of heaven be thought of as a future achievement, for the kingdom of God is at hand. Right now man—the man we really are—reflects God's goodness and cannot experience anything outside His knowledge and control. We gain heaven by putting off mortal, material consciousness and by reflecting the divine consciousness. This requires that we spiritualize our thought by seeking to ascertain and do God's will at all times. Our very life, our reason for existing, is to express Him, to do His will. "Ye are my witnesses, saith the Lord."⁴

Now is the important time to follow His direction, to seek His kingdom. We should live in the present moment, not even waiting until tonight to express more of the divine nature or to pray concerning a right course of action. In relation to any problem or needed decision that may arise, it is helpful to ask ourselves, "What would God have me do in this regard?" This helps center our

thought on the right way, and it may seem surprising how easily the answer comes. When we turn humbly to divine Mind, ungodlike thoughts stand out clearly, and we can reverse them immediately. As we align our thought with Spirit, health, immortality, and joy are seen to be the true conditions of existence in the heaven that is ours. The true nature of God and man becomes clearer and the conviction is obtained that in truth we already are in heaven.

Mrs. Eddy summarizes very clearly the way to gain heaven when she writes: "There is but one way to heaven, harmony, and Christ in divine Science shows us this way. It is to know no other reality—to have no other consciousness of life—than good, God and His reflection, and to rise superior to the so-called pain and pleasure of the senses."⁵

¹ Luke 17:21; ² *Science and Health*, pp. 16–17; ³ *Christian Science Hymnal*, No. 144; ⁴ Isa. 43:10; ⁵ *Science and Health*, p. 242.

Lagniappe

MILDRED MONTGOMERY McLANE

If you had grown up some years ago in Louisiana, you would have known this funny word, pronounced "lan-yap." It meant "a little something extra on the house." A small token of appreciation was a customary way of saying "thank you."

Have you ever stopped to appreciate—really appreciate—the joy of the added gifts that come with Christian Science healing, over and beyond what we expect? These blessings come to us as an indication of what the Bible calls "the fulness of God."¹ They are a natural consequence of an improved and correct state of thought.

This discovery came to me as a welcome surprise. After having treatment by a Christian Science practitioner for a particular difficulty, I realized that I was not only healed of that but had also been unexpectedly healed of another difficulty, which seemed entirely

unrelated at that time. Long after the nature of the original difficulty had been forgotten, it became apparent that I had been healed of an annoying bad habit. Further contemplation awakened me to the realization that the law of God operates like this. There is always more good at hand than we look for, flowing from each spiritual awakening.

Numerous examples in the Bible point this out, as when Jacob, after attempting to usurp his brother's material inheritance, gained the true sense of his God-given heritage. Then Esau's wrath was destroyed, and both brothers were abundantly blessed.

When our son was a toddler, he wandered from home one day. We were immediately concerned because there was a creek a short block away. After making a call to a practitioner, we were overjoyed when the child was found viewing the creek from the sidewalk that bridged it from above. There was no railing to protect him, but a thoughtful driver had stopped his car to wait with the child until someone came looking for him. The practitioner assured us later that we need never fear this experience would happen again. Part of the praying done for the child sought to establish his perpetual protection from any aggressive suggestion that would try to endanger him, through the recognition of his spiritual identity. This was, indeed, the greater healing, as he never wandered away again.

Our gratitude abounds for healings accomplished, but even greater joy is often felt and expressed for the unexpected extra blessings that come with the healing. Why? Because the greatest of all gains is to have our thought lifted to a higher plane—to a level where we not only acknowledge the healing power of Mind but its omnipotence and abundance.

A consideration of cause and effect helps to elucidate this phenomenon. Mrs. Eddy tells us that "Truth is an alterative in the entire system, and can make it 'every whit whole.'"² The action of Truth may beneficially affect the entire system, not merely one part of it.

A single error may manifest itself in many forms. Mathematics illustrates the complexity of the results of a single error in a calculation. Yet the correction of the error will establish perfection in every aspect of the calculation. Why, then, should we not expect additional blessings with every proof of spiritual healing? When

a sin is destroyed, every form it has taken as its manifestation in an experience must be destroyed with it. "Error of any kind cannot hide from the law of God," ³ Mrs. Eddy assures us.

In working for himself one blesses not only himself but others upon whom his thoughts rest. In working for another, he may heal himself as the result of destroying a latent error in his own thinking in the process of bringing healing to the patient. Along with the correction of each error, and its replacement with clearer views of man's exemption from it, comes the natural unfoldment to human consciousness of the beauty and freedom of God's man. This spiritual beauty and immortal freedom were there all the time.

The added blessing may be a particular healing one has prayed and worked for without apparent result. A man had a persistent pain in his arm that did not yield to prayer. After some time another problem appeared concerning personal relations and the welfare of his child. He was reluctant to deal with the second problem while he was suffering pain in his arm. However, it was pointed out to him that this opportunity to solve the additional problem might have some connection with the trouble with his arm, which was not yet healed. He promptly turned his attention to the newer difficulty and overcame it, and then he had an immediate and permanent healing of the pain in his arm as well.

We can expect every Christian Science treatment to bless the patient generously, because Christian Science treatment opens thought to a glimpse of the Christ, revealing God's infinite goodness. Mrs. Eddy says it simply: "'God is Love.' More than this we cannot ask, higher we cannot look, farther we cannot go." ⁴ And we are told in the Bible that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." ⁵

¹ Eph. 3:19; ² *Science and Health*, p. 371; ³ *ibid.*, p. 95; ⁴ *ibid.*, p. 6; ⁵ Eph. 3:20.

*O give thanks unto the Lord,
for he is good.*

Psalms 107:1

Soaring

John Chisholm Bishop

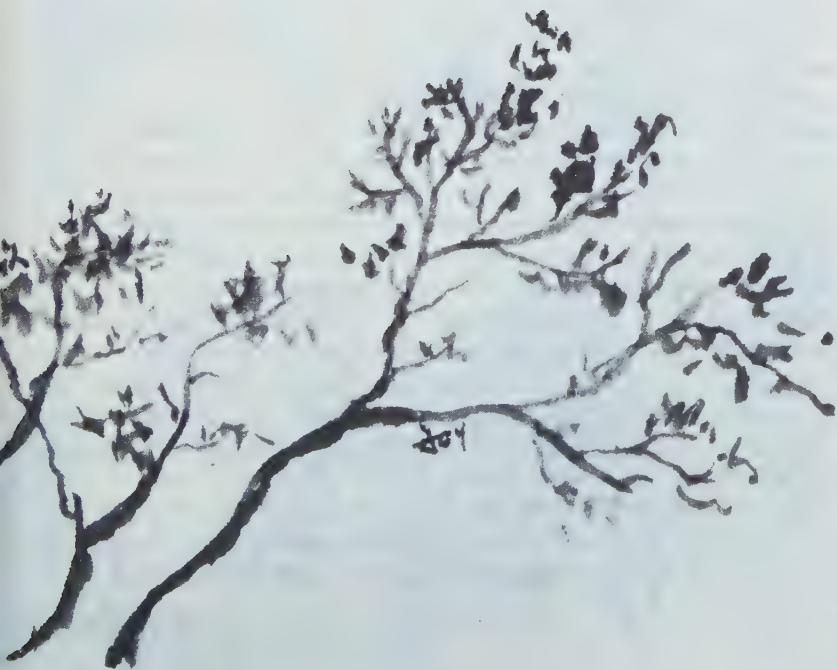
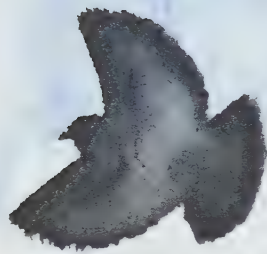
Ever wish you could fly? Don't you wish you could have the freedom to effortlessly soar through the clouds, escaping the storm?

Well, we can do much, much more. God's man has more freedom and peace than any bird ever had. God, who is Soul, gives us all the freedom we could imagine, right now. We are under His wing and are safe from any mortal storm, for there are no storms in Truth. We arm ourselves against aggressive mental suggestion when we let only the sunshine of Truth into our thoughts.

God made us in His very likeness, so we have His grace, beauty, and freedom. With them we can conquer and defeat all suggestion that defies what we know to be fact. We fly high above all that seems not to reflect God.

Mrs. Eddy teaches us: "Harmony in man is as real and immortal as in music. Discord is unreal and mortal."¹ We should let this inner harmony shine through our lives and benefit others. We must unfold our spiritual wings and help others realize that they, too, have complete freedom from matter's downward pull. We can help them understand how God blesses us with His purity and grace. We can all soar high!

¹ *Science and Health*, p. 276.





Helping My Cousin

I am very grateful for Christian Science because I know that, no matter what comes up, I can turn to God as we are taught in Sunday School, and there is always the right answer.

I was so glad to be able to help my cousin, Valerie, whose mother had passed on when she was eight years old. Valerie is not a Christian Scientist, so she did not know that there is no birth or death in Truth. Mrs. Eddy says, "Can there be any birth or death for man, the spiritual image and likeness of God?"¹

Valerie often came to spend the night with us, and one night she asked me where her mother had gone. I told her that her mother had gone nowhere but it was mortal mind that had told her that her mother had died. This comforted her so much, and she said that it made her so happy to know where her mother really was, with God, and nothing had really touched her mother—she was just going on. Christ Jesus said, "The words that I speak unto you, they are spirit, and they are life."²

Valerie asked if I could buy her a book from the Christian Science Reading Room, so I bought her a children's book, which she loves and says she will always read.

¹ *Science and Health*, p. 206; ² John 6:63.

PHILIP DE VILLIERS (written at age 10)
Salisbury, Rhodesia

Editorials



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PETER J. HENNIKER-HEATON
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ALFRED F. SCHNEIDER
Associate Editor of the Herald

The Boundless Possibilities of this Present Moment

This moment—now—is extending to you endless possibilities for good. How can you identify and enjoy those possibilities? By being willing to admit a more spiritual sense of what you are and of what is taking place within and around you.

We see horizonless opportunities here and now as we gain a clearer understanding that God is infinite Life and man His infinite expression. We enjoy those opportunities as we identify ourselves as Life's man rather than as a man of matter and restriction. In reality there never was a moment, and there never can be a moment, in which we are less than the infinite idea of immortal Life. Man, Christian Science insists, is not a mortal waiting for good but is the unchanging and everlasting evidence that God is ceaseless good. In absolute truth, infinite good can never fluctuate, never vary in quality or quantity. By spiritually scientific definition, boundless good is never trapped within a finite moment nor held to one place.

Suppose someone is caught in a tangled thicket of difficulties. He can start being extricated. This is the possibility of this moment, whether his problems seem to be physical or moral or both. Under the encouraging marginal heading "Right endeavor possible," Mary Baker Eddy writes this in *Science and Health with Key to the Scriptures*: "If you believe in and practise wrong knowingly, you can at once change your course and do right. Matter can make no opposition to right endeavors against sin or sickness, for

matter is inert, mindless. Also, if you believe yourself diseased, you can alter this wrong belief and action without hindrance from the body.”¹

The necessary change, of course, can take place at once. Material conditions, mortal relationships, or financial situations cannot demand a deferment of your doing this, because such conditions are not made by God. God is the originator only of what is good and spiritual. A momentary glimpse of this scientific and provable fact, occurring right here—at this point—can begin doing wonders.

When Christ Jesus was approaching a town called Nain, the body of the son of a widow was being carried out for burial. Jesus apparently recognized the boundless possibilities for the restoration of life that were at once presented. Without delay he restored the young man to life.²

This incomparable demonstrator of the eternality of divine Life, of the ever-presentness of infinite Love, apparently did not see the situation as one of immovable gloom but as offering the possibility of immediate transformation. He knew that the possibilities of the realization of the power of God, good, and the consequent absence of anything unlike good, were utterly without limit.

Likewise, when Elisha and his servant seemed to be surrounded by their enemy, Elisha was confident of the protective presence of God; his servant, not so. But Elisha knew that this seeming moment of menace presented unconfined possibilities for demonstrating the immediate power of divine Love. The Bible tells us: “The Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha.”³

It's sure that many people experience at least momentary urges to live a better and more selfless life. These impulsions don't have to slip away, apparently sterile. Through spiritual understanding they can be grasped, and a better way of thinking and living gained. “The purpose and motive to live aright can be gained now,” Mrs. Eddy says. “This point won, you have started as you should. You have begun at the numeration-table of Christian Science, and nothing but wrong intention can hinder your advancement. Working and praying with true motives, your Father will open the way.”⁴

No matter how depressing, discouraging, or frustrating our present outlook may be, we can transform it by changing our attitude toward it. This is done by prayer—by acknowledging that now and forever we are God's perfect reflection, by rejoicing that any apparent evidence of evil and suffering is illusory. Let's not mistakenly view today as twenty-four hours of trouble to be lived through but as a presentation of boundless possibilities for proving that Life and its idea comprise all being, and that there is nothing else. When we do this we're able to say along with Paul, and totally without reservation, "Now is the accepted time; behold, now is the day of salvation."⁵

GEOFFREY J. BARRATT

¹ *Science and Health*, p. 253; ² See Luke 7:11-15; ³ II Kings 6:17; ⁴ *Science and Health*, p. 326; ⁵ II Cor. 6:2.

Consenting to Health

Shortly after the building of the Extension of The Mother Church in 1906 a church member wrote to Mrs. Eddy: "One feature about the work interested me. I noticed that as soon as the workmen began to admit that the work could be done, everything seemed to move as by magic; the human mind was giving its consent. This taught me that I should be willing to let God work."¹

Much the same occurs in Christian Science healing. There is nothing in God's law that requires healing to be delayed. There is no thought or attitude in divine Mind, God, that requires a process of time for recovery. The suggestion that healing must be postponed is a false claim put forward by mortal mind, a supposed mind working through the medium of matter and opposing itself to the one divine Mind, the only true Mind of man. As mortal mind and its suggestions are identified as without any real existence, human thought admits the possibility of present healing and consents to the eternal spiritual fact of health, sustained by divine Mind. Then healing is experienced.

In two striking passages in *Science and Health* Mrs. Eddy exposes the pretensions to power of any mind apart from the divine Mind. First she writes: "The human mind has no power to kill or to cure, and it has no control over God's man. The divine Mind that made man maintains His own image and likeness." Then she begins the next paragraph: "That mortal mind claims to govern every organ of the mortal body, we have overwhelming proof. But this so-called mind is a myth, and must by its own consent yield to Truth. It would wield the sceptre of a monarch, but it is powerless. The immortal divine Mind takes away all its supposed sovereignty, and saves mortal mind from itself."²

The requirement of us, then, is that always and everywhere we listen for what divine Mind has to say of man, of God's man, the only real man, and of man's health. Mortal mind may talk up its picture of an invalid, a finite personality in a material body subject to suffering and possible death; but right there divine Mind is affirming the presence of its own perfect spiritual idea, man never in matter or in a finite personality and never touched by suffering or infirmity.

Mortal mind may seem insistent in its claim for the presence of a sick material mortal. Then even more insistently we need to reject this false picture and attend only to divine Mind, affirming spiritual reality, its perfection and wholeness, and man's indestructible identity. To do this for ourselves or for those who have turned to us for help is Christian Science treatment, Christianly scientific prayer. And behind this prayer is all the power and authority of the divine Mind, God.

Sometimes the suggestions of mortal mind appear to be postponing consent to the healing work. They seem to fortify their general arguments of sickness and mortality with additional specific claims. Perhaps that this disease is incurable or has never yet been cured. That it has been going on for so long. That even if the patient does get better, the disease can only be controlled, not healed. That the healing will require a long period of convalescence.

From the standpoint of the one infinite Mind, God, who knows no disease, each one of these claims can be denied validity of any kind. Including the claim of needed convalescence. Convalescence

means the process of gradual recovery from sickness. Almost always, as recorded in the Gospels, Christ Jesus healed instantly. Christian Science healing, too, is often instant. We can expect it to be so, because it does not accept the processes of time at all. Properly understood, it is an unveiling of health as present and eternal reality. Indeed a potent healing element is our firm recognition that regardless of material evidence man has never at any time been an invalid; so he needs no process of recovery of any kind.

But what if a recovery is gradual? When someone is at home or otherwise withdrawn from public view while seeking spiritual healing, when no change for the better has yet appeared and the physical evidence holds out virtually no hope of recovery, he can resist the temptation to look at matter. He can turn wholly to Spirit and may experience complete and instant healing. Or recovery may begin and he may emerge into public view before it is complete. At this point friends may comment he is looking better and make other kindly remarks. Then he must be very alert not to start looking at the improved physical condition rather than the spiritual facts. He does well to stay very close to these facts, looking only at them, until human thought consents to complete healing.

In *Science and Health* Mrs. Eddy asks, "What cannot God do?"³ And the emphatic answer she gives throughout her book is, in Jesus' words, "With God all things are possible."⁴ Human thought must admit this measureless possibility. Then we are letting God work, and the divine Mind reveals to us complete and perfect health as a present and eternal fact.

PETER J. HENNIKER-HEATON

¹ Quoted in Mary Baker Eddy, *The First Church of Christ, Scientist, and Miscellany*, p. 61; ² *Science and Health*, pp. 151-152; ³ *ibid.*, p. 135; ⁴ Mark 10:27.

[Healing experiences in *Sentinel* articles for children as well as adults are carefully verified.]

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Testimonies of Christian Science Healing

[Original in Spanish]

When I try to tell what Christian Science has done for me, I can't find words.

At one time I suddenly became paralyzed, unable to move, not knowing what was going on around me. As I have some relatives who are not Christian Scientists, a doctor was called. He said that I would not recuperate, that my life was hanging by a thread, that I would never walk again. I clung to the fact that my true being was perfect and harmonious. With the treatment which a Christian Science practitioner gave me the symptoms of illness disappeared. When I got up, the relatives brought me a cane, but I rejected it immediately. I knew that I was the child of God and that I couldn't be sick. God is All-in-all.

I went out, walking perfectly and singing the hymn, which includes these words (*Christian Science Hymnal*, No. 139):

I walk with Love along the way,
And O, it is a holy day;
No more I suffer cruel fear,
I feel God's presence with me here;
The joy that none can take away
Is mine; I walk with Love today.

I began to work in my home. I enjoy splendid health.

With a heart full of love and gratitude, I testify to this healing and the innumerable blessings which I have received. I have also been healed of constipation, boils, coughing, and headaches through Christian Science.

The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

I give thanks to God for Christ Jesus, the Master, for Mary Baker Eddy, who gave us *Science and Health with Key to the Scriptures*, and for the consecrated work of the practitioner. I am grateful to be a member of The Mother Church and of a branch church.

(Mrs.) EXCELSA O. DE VILLAVERDE
Montevideo, Uruguay



On page 135 of *Science and Health* Mrs. Eddy writes: "There is to-day danger of repeating the offence of the Jews by limiting the Holy One of Israel and asking: 'Can God furnish a table in the wilderness?' What cannot God do?"

Over two years ago, when my husband applied for a sabbatical leave of absence, at half pay, to study schools in other countries, I felt that if this were divinely impelled and a right step for our family the entire project would be provided for. We both prayed earnestly, and in the meantime we began the planning. When my husband received word that the leave was granted and we were committed to transporting and caring for a family of five for six months abroad, we had many decisions to make.

Each step unfolded with much harmony as we continued to look to God, the divine intelligence, in His infinite goodness as the source of supply. Many beautiful experiences, undreamed of in our original plan, came to us through friends old and new. Fear of financial lack was never in our thought, even though there was no visible evidence of supply before we undertook the project.

Throughout the six months abroad and over sixteen thousand miles of traveling in ten countries, the needs of our family were completely met down to the last detail. In the last month of our adventure we were able to bicycle over five hundred miles and to include four young people from our hometown on this trip. Three of these young people have become steady attendants at our branch church Christian Science Sunday School. This experience has proved to me that truly "with God all things are possible" (Matt. 19:26).

Through complete reliance on Christian Science and with help from a practitioner, my husband was healed in three days of intense

pain and partial blindness, which had been the effect of cement paint thrown in his eyes. Another quick healing for which we are very grateful was of his total inability to walk or stand due to a spinal dislocation when he lifted a heavy motor. This healing was complete in two days. These healings took place over ten years ago and have remained permanent.

In the many years that Christian Science has met our needs we have seen this quotation from the Bible fulfilled (Ps. 16:6): "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage."

(Mrs.) JANET WESTCOTT
Dearborn, Michigan

It is with deep gratitude and humility that I confirm my two healings in my wife's testimony. They were both accomplished through prayer and an absolute faith that "with God all things are possible." The wise help of practitioners in both of these healings cut through fear. Love was the solvent dissolving the fears.

For these healings, as well as many others, for daily spiritual growth, for class instruction, and for membership in The Mother Church and in a branch church, I am deeply grateful.

DONALD WESTCOTT



How can I tell the many blessings that have come to me as a student of Christian Science! Although I was reared as a Christian Scientist and had several healings when I was small, I only began to recognize its potential for good when I entered college a hundred miles from home. Then I had to demonstrate its practicality for myself. And what wonderful experiences I have had since that time! Having been surrounded all my life with people who loved me and catered to me, I felt quite alone and unhappy at leaving home. However, after realizing that homesickness and loneliness were only arguments that I could be separated from God, I became one of the happiest girls on my corridor of the dorm, and the only one in our group of friends who remained at the school after our freshman year!

My grades improved in a steady progression as my understanding of my relation to God has grown. My studies became wider avenues to greater understanding through the application of Christian Science. I had an English class in my freshman year in which I was receiving average grades. As the class progressed I found myself more and more critical of the professor, and remarks he made antagonistic to Christian Science increased my dislike of him. But while I was taking the final I was thinking over the situation. I reasoned that if I couldn't improve my grade in the class, as it was so poor, I should at least get something out of the class. So during the remaining three hours of the final I corrected my false opinions of the professor. I felt that indeed I had gotten a great deal out of the class, for I had begun to see man as God has created him—perfect. I knew the healing had been complete when I received a high grade for the course.

The concept of supply as spiritual has increased my income as I realize more fully that I am a complete spiritual idea. After I graduated from college I wanted to earn a teaching credential. Having depended on my parents for twenty-one years, I felt it was time to be independent. I applied for a federal loan, but the bank official said it would be almost impossible to get it. I continued to pray, knowing that God had infinite means to bless us. It worked out that I did receive the loan. I also applied for a much-sought-after position at an elementary school and was selected for the job.

My father is a manufacturer's representative. Several years ago he lost the representation of one firm, which accounted for almost one-third of our income. Much prayerful research was done to gain a clearer understanding of where our supply lay. We saw it was not in matter or a material setup. Soon after, the other company he represents greatly expanded, and we saw God's proof that there can be no loss. Later this firm told my father they were considering changing representatives. Again we looked to God for a better understanding of spiritual resources, and had the help of a practitioner. Ideas came for an arrangement to increase business, thus blessing both the factory and ourselves.

Our entire family has been so blessed by God through our understanding of Christian Science. When I was quite young my father

became ill with what appeared to be paralysis. It was never diagnosed, for he was completely healed through Christian Science.

Last summer I was driving on the freeway and was involved in an accident. At first I became frightened and hysterical, but gradually came the beautiful realization that spiritual ideas cannot clash nor injure one another. The effects of concussion, whiplash, and internal bleeding cleared up for me quickly.

Christian Science class instruction is a brilliant light that will continue to shine. The 1969 Biennial College Meeting held in Boston increased my awareness of the need for healing work done by Christian Scientists and greatly encouraged me to increase my efforts in that direction. How wonderful it is to have the knowledge of the truth that makes men free!

(Miss) BARBARA LOUISE NEWCOMB
Pacific Palisades, California



“My cup runneth over” (Ps. 23:5) with the understanding of God and of the Science of being that I have received since taking up the study of Christian Science.

Before I became interested in this Science, I sent my daughter to Sunday School in a branch Church of Christ, Scientist, near where we lived. One day my daughter (about five years old) wanted to buy *Science and Health* by Mrs. Eddy with her own money. So we went to the Christian Science Reading Room. While I was there the attendant gave me a copy of the *Sentinel*.

My husband had left me, and I was very depressed. I cried myself to sleep every night. I started reading the *Sentinel* and began to confess my faults. Then an inner conviction came to me in words Christ Jesus used when he healed the palsied man (Matt. 9:2), “Thy sins be forgiven thee.”

I read *Science and Health* until I finished it. Then I knew this was the religion for me. Later I was healed of smoking by realizing in the light of its spiritual truths that I did not need to smoke. I then joined a branch church. I also joined The Mother Church and later had Christian Science class instruction.

There have been many other healings. One was of shingles.

With the help of a Christian Science practitioner I was healed by learning that "there is no pain in Truth, and no truth in pain; no nerve in Mind, and no mind in nerve" (*Science and Health*, p. 113).

I am grateful that Mrs. Eddy brought her understanding of God and His Christ to the world. I pray that my cup of understanding will overflow to help others.

(Mrs.) MATTIE L. ROBERTS
Lake Worth, Florida



I was drawn to Christian Science mostly because the thought of healing others intrigued me. Little did I consider my own need of healing at that time of a bad back and "trick knee." The knee often gave way under strain and sometimes just in walking.

As the precepts of Christian Science were slowly assimilated, I endeavored to heal myself. One day while alone at home, I accidentally drove a screwdriver into my hand. Rather unsure of what to do, I went to the Bible, and *Science and Health* by Mrs. Eddy to find help. A few minutes of study brought about a stoppage of the pain and bleeding. I specifically denied that I was a mortal being—stupid, afraid, and injured.

In a few days the wound had healed, but there was no feeling or action in the middle finger of the hand. When I discussed the condition with a fellow church member, he recommended that I deal with the lie that nerves govern the body. This was done, and a complete healing resulted.

On another occasion my back was so painful I was forced to stop what I was doing. Happily, my daughter was with me. She was about ten years old. I asked her to pray for me, and she readily agreed. Thank God for Christian Science Sunday Schools! With some help from me, she demolished the fear we both felt, assuring me of God's presence and love. Then she dealt with the pain, dismissing it, as God did not make pain. Five minutes later I was well enough to continue what I had been doing. A Christian Science practitioner was called, and the complete healing was realized in two days.

It has been too long to remember when the "trick knee" stopped

its old tricks, but it has not bothered me for approximately ten years. All these healings occurred some years ago, and all have been permanent. Progressively my study of Christian Science has taught me to think less of matter and to accept more my true identity as the reflection of God, infinite Mind.

More recently, overweight was a problem. For a year I prayed somewhat along these lines, "What shape am I in? Who is responsible for keeping me in good shape?" The answers were simple: "I am formed by God. I am not misshapen. Father-Mother God created me—spiritually, not materially—and is responsible for keeping His creation as He intended it to be. No power exists to oppose or change what He has made."

My desire was pure; I wished only to glorify God, not to indulge vanity. Simultaneously the recognition dawned that I needed to control my appetite. After that I stopped eating as soon as hunger was satisfied. When my thought was filled more with the Christ-idea, healing resulted. That was ten months ago. My waistline became five inches smaller and has remained so. My friends now say I am perfectly proportioned.

How does one thank God and show one's gratitude for the Way-shower, Christ Jesus, and for Mrs. Eddy for this beautifully instructive and demonstrative Christian Science? Surely, by learning to live it!

ALLAN ARTHUR TELLIER
Milwaukee, Wisconsin



My mother enrolled me in the Christian Science Sunday School at an early age. However, I did not seriously study or apply Science for myself until I reached college. From that time on it has been basic to my way of thinking and acting. Studying, praying, and applying Christian Science every day have meant that fewer problems have arisen, and they have been promptly healed. The protection resulting from this study illustrates the preventive aspect of Christian Science. The need for actual physical healings has been minimal.

Our children had quick healings of earaches, chicken pox, fevers,

deep cuts (without stitches and without scars), and some ills which were never diagnosed. A family member was healed of a painful eye condition when he ceased trying to get rid of something and applied the following statement from *Science and Health* by Mrs. Eddy (p. 463): "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive."

At one time, for over a week, an infection of an ankle made it impossible for me to stand. When I, too, stopped trying to heal something but spent my efforts and time in striving to understand man's perpetually harmonious condition as God's child, then my healing came. These healings were landmarks to us, for they illustrated the correct procedure in praying when there is a need. The Bible, in Genesis, begins with perfect God, perfect creation, perfect man. So must we! We start and maintain our work from the basis of perfection rather than from the basis of a problem.

When my first husband passed on after a marriage which had been a fine partnership for over thirty years, I was uplifted and sustained by God's all-powerful love, meeting my every need. Throughout this experience there was no sense of loss but a warm glow of so many good things remembered. Many passages in the Bible and Mrs. Eddy's writings have been helpful, but the one that meant most at that time and with which I was able to help others is from *Pulpit and Press* (p. 5): "When the light of one friendship after another passes from earth to heaven, we kindle in place thereof the glow of some deathless reality." I kept so busy kindling the glow of the many deathless qualities my husband expressed that I didn't spend time mourning because my marriage partner had stepped through a door where I could no longer see him. I knew he was safe in God's care.

I am most grateful for a second marriage to an active student of this Science.

I feel abiding gratitude to our dear Father-Mother God, who sent His Christ to heal the woes and ills of mankind, and for the Comforter revealed in Christian Science. I continue to be aware of the presence of the Christ at all times—not only pointing the way but by my side to keep me in it.

(Mrs.) FRANCES ZIMMER LOJINGER
Fort Lauderdale, Florida

Words of Current Interest

Related to the Lesson-Sermon
for March 7, 1976, in the
CHRISTIAN SCIENCE QUARTERLY
Subject: Man

Thou shalt be perfect with the Lord thy God (Deut. 18:13)

The Hebrew adjective means also "whole; unobjectionable; intact; free of blemish; blameless." More generally, it applies to a person or object which is fulfilling its established purpose.

And shall not see when heat cometh (Jer. 17:8)

Certain forms of a Hebrew verb meaning "see" are very similar to forms of a different verb meaning "fear." The manuscripts do not agree as to which verb appears in this context. The Revised Standard Version and *The New English Bible* follow the reading of the Septuagint (early Greek version) and translate: "does not fear," "has nothing to fear."

I will bring again the captivity of Jacob's tents (Jer. 30:18)

While the Hebrew syntax is

difficult, the sense of the verb is to "reverse imprisonment" or "turn about one's fortune to the good."

Until Shiloh come (Gen. 49:10)

Here Shiloh is not a place-name but a title, which probably means something like "he to whom it (i.e., the scepter) belongs." Note the strong parallel with Ezekiel 21:27. For "a lawgiver," earlier in this verse, the Revised Standard Version has "the ruler's staff."

The Lord's voice crieth unto the city (Mic. 6:9)

"The city," probably Jerusalem, was in great danger; it had been attacked by Assyria in 701 B.C. and only narrowly escaped total destruction. Even after such a miraculous deliverance, said the prophet, the populace had not repented of its wickedness.

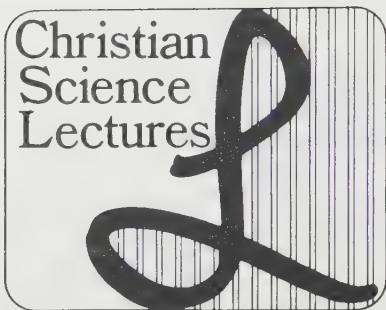
The scant measure that is abominable (Mic. 6:10)

That is, "short measure." Micah is particularly incensed at dishonest dealings among city merchants and the moral decay of the rich.

Let thy companies deliver thee (Isa. 57:13)

"Companies" represents a collection of idols, pagan deities whose worship corrupted the populace in Israel during Babylonian occupation. The "stumblingblock" mentioned in verse 14 is primarily infidelity to God.

The Lesson-Sermons contain Bible references (King James Version) and correlative passages from "Science and Health with Key to the Scriptures" by Mary Baker Eddy.



Everyone is cordially invited to these free lectures.

‡ Indicates Children's Room available during lectures. Details should be obtained locally.

ENGLAND

DERBYSHIRE—Derby: Queens Hall, London Rd., 7.30 p.m., Fri., Mar. 12. "Who Do You Think You Are?" (Livezey)

GREATER MANCHESTER—Stockport: Town Hall, Edward St., 7.30 p.m., Mon., Mar. 22. "Who Do You Think You Are?" (Livezey)

KENT—Whitstable: Community Centre, St. John's Rd., Swalecliffe, 3 p.m., Sat., Mar. 27. "Use Your Spiritual Power" (Henderson)

LINCOLNSHIRE—Louth: Ayscough Hall, Lee St., 7.30 p.m., Mon., Mar. 22. "God's Power at Hand" (Alton)

NORTH YORKSHIRE—Scarborough: Claremont Bldg., Castle Rd., 7.30 p.m., Tues., Mar. 23. "God's Power at Hand" (Alton)

SOUTH YORKSHIRE—Sheffield (Second): Church, South View Rd., Abbeydale, 3 p.m., Sun., Mar. 21. "God's Power at Hand" (Alton)

TYNE AND WEAR—Newcastle upon Tyne (Second): Polytechnic Trinity Bldg., Northumberland Rd., 7.30 p.m., Fri., Mar. 26. "How to Love and Be Loved" (Alton)

WEST YORKSHIRE—Guiseley (First, Rawdon): Town Hall, The Green, 8 p.m., Thurs., Mar. 25. "How to Love and Be Loved" (Alton)

DENMARK

Århus: Folkebibliotekets Foredragssal, Mølleparken, 6.45 p.m., Thurs., Mar. 25. In English. Danish translation 8 p.m. "Use Your Spiritual Power" (Henderson)

FEDERAL REPUBLIC OF GERMANY

Bielefeld: Bavinck Gymnasium, 8 Waldhof, 2 p.m., Thurs., Mar. 4. In German. "Ever Protected" (Schindler)

Pforzheim: Goldschmiedeschule, Aula, 65 St.-Georgen-Steige, 7.30 p.m., Mon., Mar. 22. In German. "Ever Protected" (Schindler)

Ulm/Donau: Church, 11 Furttentbach-Str., 3 p.m., Sun., Mar. 21. In German. "Ever Protected" (Schindler)

FRANCE

Pau: Foire Exposition, Salle de Conférences, Champetier de Ribes Blvd., 2 p.m., Sun., Mar. 7. In English. French translation 3.30 p.m. "Who Do You Think You Are?" (Livezey). Please note change of place.

ITALY

Florence: Institut Français de Florence, Piazza Ognissanti, 4 p.m., Sun., Mar. 14. In Italian. "The Power of God" (Rivas)

SWEDEN

Stockholm (Second): Church, 88 Kungsgatan, 7 p.m., Mon., Mar. 22. In English. Swedish translation 8.15 p.m. "Use Your Spiritual Power" (Henderson)

SWITZERLAND

Biel-Bienne: Kongresshaus Biel, 60 Zentralstr., 8.15 p.m., Tues., Mar. 23. In German. French translation 6.45 p.m. "Ever Protected" (Schindler)

Geneva: Church, 8 Blvd. des Philosophes, 7 p.m., Thurs., Mar. 25. In German. French translation 8.30 p.m. "Ever Protected" (Schindler)

Lucerne: Kunsthau, 8 p.m., Fri., Mar. 26. In German. "Ever Protected" (Schindler)

REPUBLIC OF SOUTH AFRICA

CAPE PROVINCE—Cape Town (Second): Claremont Civic Center, Main Rd., 3 p.m., Sun., Apr. 18. ‡ "Is Anybody at Home?" (Houston)

George: Parish Hall, Church St., 8 p.m., Thurs., Apr. 22. "Dare to Care" (Houston)

UNITED STATES

(March 7 to 12, and some earlier dates)

ARKANSAS—Fort Smith: Westark Community College, Gardner Hall, 5210 Grand Ave., 8 p.m., Mon., Mar. 1. ‡ "Christian Science: Its Healing Practice" (Kenyon)

CALIFORNIA—Alhambra: Church, 200 W. Commonwealth Ave., 3 p.m., Sun., Mar. 7. ‡ "Where in the World Is God?" (McClain)

Fullerton: Church, 1300 N. Raymond Ave., 8 p.m., Fri., Mar. 12. ‡ "The Spiritual Viewpoint" (Correll)

Los Altos: Church, 401 University Ave., 8 p.m., Thurs., Mar. 11. ‡ "The Human and the Divine Economy" (White)

Merced: Church, E. 21st St. and Cherry Ave., 8 p.m., Fri., Mar. 12. ‡ "Where in the World Is God?" (McClain)

Roseville: Church, 145 Park Dr., 3 p.m., Sun., Mar. 7. ‡ "The Human and the Divine Economy" (White)

Sebastopol: Masonic Temple, 373 N. Main St., 8 p.m., Tues., Mar. 9. ‡ "Let My People Go" (White)

FLORIDA—Fort Lauderdale (Second): Church, 2201 N.E. 19th St., 3.15 p.m., Sun., Mar. 7. ‡ "Individualizing God's Power" (Pickett)

Fort Pierce: Ramada Inn, 3224 South U.S. 1, 8 p.m., Fri., Mar. 12. ‡ "How Secure Are You?" (Wavro)

Hialeah: Holiday Inn, 1950 W. 49th St. (N.W. 103d St. and Palmetto Expy.), 8 p.m., Mon., Mar. 8. "How Secure Are You?" (Wavro)

Homestead: Junior High, N.W. Eighth St. and Second Ave., 8 p.m., Mon., Mar. 8. ‡ "Your Right to Be Right" (Pickett)

Jacksonville (First): Robert Meyer Hotel, 315 Julia St., 8 p.m., Thurs., Mar. 11. ‡ "Individualizing God's Power" (Pickett)

Lake City: Church, 227 Baya Ave. See local notice for hour. Fri., Mar. 5. ‡ "The Way of Abundant Life" (Wavro)

Ocala: Church, 209 S.E. 36th Ave., 8 p.m., Tues., Mar. 9. ‡ "Individualizing God's Power" (Pickett)

Sebring (joint lecture): Civic Recreation Center, 3 p.m., Sun., Mar. 7. "How Secure Are You?" (Wavro)

Surfside: Church, 228 89th St., 8 p.m., Tues., Mar. 9. ‡ "Time Enough" (Wavro)

West Palm Beach: Church, Flagler and Okeechobee, 8 p.m., Thurs., Mar. 11. ‡ "Time Enough" (Wavro)

GEORGIA—Decatur: Church, 446 Clairmont Ave., 8 p.m., Fri., Mar. 12. ‡ "Life Indestructible" (Curtis)

Rome: Church, 500 E. First St., 8 p.m., Thurs., Mar. 11. ‡ "Life Indestructible" (Curtis)

ILLINOIS—Chicago (Twelfth): Lake View Presbyterian Church, 3600 N. Broadway, 3 p.m., Sun., Mar. 7. "Grow We Must" (Wood)

INDIANA—Connersville: Church, 719 Grand Ave., 8 p.m., Mon., Mar. 1. "Peace Is Individual" (Linnig)

MASSACHUSETTS—Boston (The Mother Church): Church Edifice, Massachusetts and Huntington Aves., 3 p.m., Sun., Feb. 22. ‡ "What's Your Greatest Need?" (Alton)

MISSISSIPPI—Meridian: Church, 4009 Hwy. 39, N., 3.30 p.m., Sun., Mar. 7. ‡ "Life Indestructible" (Curtis)

NEW JERSEY—Atlantic City: Church, 4 S. Brighton Ave., 3 p.m., Sun., Mar. 7. ‡ "God Is Where You Are" (Girardin)

Plainfield: Church, Ninth St. and Prospect Ave., 8.15 p.m., Fri., Mar. 12. ‡ "You're a Freeman!" (Linnig)

NEW MEXICO—Deming: Masonic Lodge Bldg., 1600 S. Eighth St., 3 p.m., Sun., Mar. 7. "Let There Be Light" (Williams)

CHRISTIAN SCIENCE SENTINEL

NEW MEXICO (continued)

Hobbs: Church, 901 N. Turner, 7.30 p.m., Fri., Mar. 12. "Accept Only the True" (Heafer)

NEW YORK—Floral Park: Church, 70 Floral Pkwy., 8.30 p.m., Thurs., Mar. 11.† "Are You Resourceful?" (Linnig)

Huntington: Church, 449 Main St., 8.30 p.m., Mon., Mar. 8.† "God Is Where You Are" (Girardin)

Massapequa: Church, 4550 Merrick Rd., 8.30 p.m., Thurs., Mar. 11.† "God Is Where You Are" (Girardin)

Patchogue: Church, N. Ocean Ave. and Roe Blvd., 8 p.m., Tues., Mar. 9.† "God Is Where You Are" (Girardin)

Rockville Centre: Church, 285 Morris Ave., 8.30 p.m., Fri., Mar. 12.† "God Is Where You Are" (Girardin)

OHIO—Dayton (First): Church, Sawmill and Rubicon Rds., 8 p.m., Thurs., Mar. 11.† "What Are Our Values?" (Gladhorn)

Fostoria: Woman's Club, 135 E. Fremont St., 3 p.m., Sun., Mar. 7. "What Are Our Values?" (Gladhorn)

Hamilton: Church, 128 N. Second St., 8 p.m., Fri., Mar. 12.† "What Are Our Values?" (Gladhorn)

Lancaster: Church, 327 N. Broad St., 8 p.m., Tues., Mar. 9.† "What Are Our Values?" (Gladhorn)

OKLAHOMA—Oklahoma City (First, Nichols Hills): Oklahoma City Univ., Fine Arts Auditorium, 2500 N. Blackwelder, 12 m., Sat., Mar. 6.† "Liberation Through Christ" (Anwandter)

SOUTH CAROLINA—Charleston: Church, 137 Moultrie St., 8 p.m., Fri., Mar. 12.† "Individualizing God's Power" (Pickett)

TEXAS—Baytown: Community Bldg., 2407 Market St., 8 p.m., Mon., Mar. 8.† "Christian Science: Its Healing Practice" (Kenyon)

Brownsville: Stillman Town Hall, Fort Brown Civic Center, 3 p.m., Sun., Mar. 7. "Accept Only the True" (Heafer)

Del Rio: Church, Broadway and Griner, 8 p.m., Tues., Mar. 9.† "Accept Only the True" (Heafer)

Goliad: Goliad High School, Church St., 3 p.m., Sun., Mar. 7.† "Christian Science: Its Healing Practice" (Kenyon)

Houston (First): Church, Main and Jefferson, 8 p.m., Mon., Mar. 8.† "The Science of the New Man" (Anwandter)

Irving: High School, 900 O'Connor Rd., 8 p.m., Thurs., Mar. 11.† "The Liberating Protests of Truth" (Kenyon)

Midland: Church, 1001 W. Tennessee and North C St., 8 p.m., Thurs., Mar. 11.† See local notice for title. (Heafer)

Orange: Community Center, 1413 N. 20th St., 8 p.m., Thurs., Mar. 4.† See local notice for title. (Heafer)

Palestine: Church, 402 S. Sycamore, 8 p.m., Mon., Feb. 23. "Who Is Making Your Decisions?" (Williams). Please note change of place.

Pasadena: High School, Shaver and Hwy. 225, 8 p.m., Thurs., Mar. 11.† "Liberation Through Christ" (Anwandter)

Terrell: Church, Griffith and Pacific Aves., 3 p.m., Sun., Mar. 7. "Liberation Through Christ" (Anwandter)

Weslaco (joint lecture): High School, Border Ave. and Pike Blvd., 8 p.m., Tues., Mar. 9. "Christian Science: Its Healing Practice" (Kenyon)

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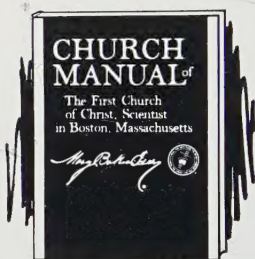
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